/97 cont./

585
782
539
[776]

I am invoking the benignant spirits of union
To this mundane world.
The mission is none other than
To officiate at this marriage rite.
We ask the Heaven Uniting Spirit,
The Earth Uniting Spirit,
The Year Uniting Spirit,
The Day Uniting Spirit,
The Hour Uniting Spirit,
The twelve uniting spirits and twelve uniting fairies,
Tung Wang Kung /Lord of the East, leader of the male immortals/
Hsi Wang Mu /Lady of the West, " " " female immortals/
[821] The Cowherd and the Weaving Girl /names of stars/
And the Old Immortal in the moon."

585 At this point he takes a cup of wine and a piece of meat,
[788] and writes out an incantation. After burning this he asks the
[264] groom to drink half of the wine and to eat half of the meat,
[756] the rest being for the bride when she comes in. These are called the uniting wine and the uniting meat. After the sorcerer priest has finished this performance, he sets off firecrackers and leads the bride into the house through a small side door. She sits down beside the fire pit, in which a huge fire has been started. The chair is placed slightly farther away for fear that the fire would give out too much heat. The chair cannot be pushed
[777] backward; it can only be pulled forward. The movement backward is recognized to be inauspicious; the forward movement then is auspicious. The sitting direction must be facing inside or in the direction of the ancestral tablet. After being seated she first washes her face with water. It has been boiled in a
[824] cooking pot with t'ung grass, pa-lun grass, and huang-mao grass, taken out and put in a basin, and incantations written
[756] and recited. While the bride is washing her face, the sorcerer priest sweeps with a broom several times behind her. After washing, she eats the meat and drinks the wine left by the groom.

/127 cont./

776 with the ability or knowledge within the domain of the profane
[771] appears, then they consider it to be the working of kuei /128/
This gives rise to fear or hope, prayers or opposition. There is
* [782] only one method and that is to invoke the assistance of kuei
with supernatural powers and offer sacrifices to them.

Although the Miao do not differentiate between shen and kuei, they do believe that there is a difference between good and bad kuei. The good kuei live in the yin/supernatural/world
772 of heaven [ta] pia∨. The earth, on which people live, is the
776 yang /mundane/ world. They do not have the theory of hell, but they believe that under the earth there lives a different kind of human beings. These people are as big as the little finger and live in houses plaited of mugwort and grass. A
774 human being has soul [pien∨] and a body [ko∨-ʦʻien∨/. When
[828] one dreams it is an excursion of the soul while the body is
[753] asleep. When a person is sick and cannot be cured by medicine, then it is said that his soul has been taken away by a kuei. When a person becomes unconscious, his body has been seized
775 by a ku woman. When a man dies, his soul ascends to heaven,
[761] and he comes to the realization of death only when he hears the crash of thunder or when a Miao sorcerer comes to search for him. Those who suffer a sudden or violent death, such as from
[776] knife or spear wound, or from difficult childbirth, rolling into a gully, or falling into a pit, after death many become evil kuei. They are unable to go up to heaven; they are either immediately reborn into another state of existence and come back to life, or remain in the world to make trouble for people.
776 If a streak of black vapor is seen at night, they consider it the
821 manifestation of a kuei and people cry out, "[pe∨ ʦʻəu∨]"
[789] (meaning "drive away"), to expel them. The Miao for the most part believe that all natural phenomena have kuei as their controlling power. Hence the wind has a wind kuei [kuei∨
• [824] ɕo∨] and trees, tree kuei [kuei∨ ndu∧]. When there is a
† [782] violent storm with wind, thunder, and rain, they must burn
[237] beeswax in order to honor the kuei. What has been stated above are the native beliefs of the Miao. In recent years,
ooo

/150 cont./

*782 The sorcerer-priest again offers wine and meat. Kan lo kuei please eat a lot, once, twice, thrice -- all please eat. After eating, please go home. Hereafter when the host divines by the diagrams or calculates a horoscope, let not the names of kan lo kuei be arrived at again. When the host in the future calculates for other kuei, he must not see the names of kan lo kuei come out again, for he cannot select a day for offering sacrifices to the kan lo kuei. From now on all the omens of the host's dreams shall be auspicious, all dangerous matters will be cut off; ten thousand years of peace and contentment. [ha ji jo ho ho!]

[787] After the Miao sorcerer finishes the incantation, he throws the chiao-tzu on the ground to divine whether the kuei have gone or not. If the yin chiao and the sheng chiao appear, the kuei have already gone, but if the yang chiao appears then the kuei have not yet gone. He must again utter the incantation to send off the kuei, with slight variations this time, such as: "Now, we are sending the kuei back, our thanks to you! On this occasion the wine and meat were not plentiful, which we regret." Then he begins to divine with the chiao again until the [787] yin chiao appears. All the paper money and other paper things are burned, and the sacrifice is over.

(8) Sending Away the Supernatural Force of the Old Trees

*782 If a Miao inside the house suddenly hears a strange noise and on opening the door does not see anything, then he thinks that the big trees in front of or behind the house or near the village are acting up. It is the two kuei [nang¹ guei⁴ t'ong¹ ndu⁴] and [nang¹ nu¹ t'ong¹ ho¹] coming to eat. The sorcerer-priest must be asked to come to expel the supernatural forces of the old trees, in Miao called [gi¹ ndu⁴]. At night a table is put outside the main entrance. On the table are placed five

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

the porcupine, whose flesh is eaten, and whose shiny black and white quills, often a foot long, have various uses. The flying squirrel is a rarer victim, as only the poisoned dart shot from the crossbow by a skilled hunter is quick enough to strike it. Jungle fowl of all sorts are used for food.

The fishing is usually done on a large scale. If a youngster goes a-fishing, his outfit is a piece of bamboo and a piece of hemp string with a noose on the end, where he nooses his catch. But when the rivers are low a whole village or perhaps several villages will join in a common fishing expedition. Some of the men dam the river, others go to the forest and come back laden with the bark of a certain tree and a certain vine. These barks are pounded in mortars until well macerated, mixed, and pounds and pounds of the "medicine" are poured into the river above the dam. The mixture kills or stupifies the fish, which rise to the top of the water and are easily secured. The catch often amounts to a thousand-odd pounds of fish, not to mention crabs and eels and other creatures. The fish are cleaned immediately and the people eat them without fear although they say that a chicken or duck that eats the entrails will sometimes die from the poison. The fish not wanted for immediate consumption are salted down with a variety of pooped rice and kept for future use. This method may injure the small fish in the river—undoubtedly it does injure them in the immediate vicinity of the catching—but does not have any serious effect on the total supply, apparently.

The costume worn by the men differs very little from that worn by an ordinary Chinese labourer except in the way the coat fastens, as it laps a little to the left and fastens slantingly down the front. The costume worn by the women however, is the distinguishing feature of the people, and is a very attractive outfit in its blue and red with touches of other colours on the head kerchief. For a grown woman, the costume consists of a kerchief, a coat and a short skirt, both dark blue, and dark blue puttees. A narrow red silk girdle, about an inch wide, woven by the women themselves and ending in long fringe, is worn around the hips. The same style of tie, only about a quarter of an inch wide, fastens each puttee just below the knee. The material for the clothing is bought from the traders, and is a coarse, heavy, unbleached cotton cloth. The women dye the goods with indigo and set the colour with pigs blood. The coat is made quite like a Chinese woman's coat, but reaching to the knees and not lapping so far over to the side. A piece of turkey red cotton is embroidered and put on as a narrow collar band; the bottoms of the rather loose sleeves are edged the same

/188 cont./

789 [753] Since there is an inclination to trace sicknesses back to the influence of evil spirits, all the means used against them are also used in the fight against sickness. As has been described in the chapter, "Life in the Community," section on "Naming and Admission into the Family Community," for protection against /189/ sickness, strings are tied around the children's wrists, and metal rings can also be used for this. The effectiveness of many amulets pertains at any given time to a certain spirit, but magical agents with a polyvalent effect, so to speak, are also made. Such magical agents are brewed out of the most effective substances known against certain individual spirits and therefore have a general effect. For instance, one takes the root [824] of a certain kind of mimosa and adds arrow p[illegible]n, pandanus leaves, and the root of a certain plant cultiva[illegible] for this purpose in the rice fields, but whose name I could not discover. Since each of these agents is in itself protection against certain spirits, the effect of the mixture, according to the conception of the Meau, is comprehensive.

[823] [illegible]des such vegetable protective agents, copper plays a special role among the metals in the making of such agents, since magical properties are attributed to it. Objects made of this [301] metal, such as rings for the neck, arms, or legs, are supposed to protect one against evil spirits. It is therefore primarily the children who are provided with such magical ornaments by their worried parents.

[756] The shamans, too, usually make their amulets out of the substances named and sell them at a small price. The view is not, however, that spirits are conjured into such amulets, but only that these amulets are protection against evil spirits. There [776] is, for instance, no spirit of arrow poison, of mimosa, or of the other substances mentioned; they merely have a warding-off and thus protective effect. Savina (1), too, mentions the amulets [714]

1. II, p. 257.

and reports that in time of war some that are supposed to make warriors invulnerable are made.

/210 cont./

778 which the spirit-money is made. Paper is also produced solely
782 for cultic purposes. It assumes its value as a sacrificial offering,
[413] however, only after it has been punched with the special punches in appropriate fashion. For this purpose the paper is folded, and the punch is driven through all the sheets at the same time.

[824] To make the incense candles one uses the bark of two special trees, which is dried and pounded, and then the bark powder thus obtained is pressed into stick form. These incense candles glimmer with considerable smoke and thereby disseminate a pleasant odor like incense.

778 One likewise usually makes the spirit-swords himself.
411 In the Meau village of Kun Fa on the border of Thailand and
787 Indochina, however, I found /211/ a spirit-sword made of bronze (Fig. 55) in the possession of a shaman. The owner told me that in a dream the great Father-Mother spirit had told him to lay out a rice field at a certain place in the jungle. When he set to work to carry out the order, he found the sword under the earth. The shaman was convinced that the sword had been sent directly to him from the Father-Mother spirit so that he could fight the evil spirits more effectively and that the great bisexual Father-Mother spirit had killed evil dragons with this bronze sword before he threw it to him down on earth. /Figs. 53-55 appear here./

778 Another ceremonial implement is the magic rattle (chap-
534 ter on "Art," Fig. 31) of the shamans, which the Meau smiths
[177] manufacture themselves. One also sporadically finds rattles of Chinese origin.

Aside from these cult and ceremonial implements, still to be named briefly are the sacral musical instruments, which also have been mentioned in a previous section of this work (chapter on "Art," section on "Music and Musical Instruments"). They are the bronze gong (chapter on "Art," Fig. 30), which can be of various sizes, skin drums in the shape of hourglasses, [177] which are covered at one end and are always of foreign and mostly Laotian origin, and the mouth organs (chapter on "Art," Fig. 26). The latter, to be sure, are not used solely in connection with cult activities, but must be included here since, as was pointed out, their sound is regarded as pleasing to the spirits.

/236 cont./

757 Individual medications of the Meau are extraordinarily complicated in their manufacture. For example, in the fight against amoebic dysentery, unsuccessful though it is, a mixture consisting of 21 substances is given. For skin diseases, especially scabies, the Meau use a medicine called tǎun yǎ. It is made from the sap of a whole number of various trees, lianas, and euphorbias and is used externally. Gonorrhea is treated with an herb extract taken internally. Its efficacy, which I could not test, is supposed to be good.

752 The Meau are also successful in the treatment of wounds, as I was able to ascertain. They take the foliage of two large-
[824] leaved climbing plant, called yǎ yǔ and mā tlǎń, crush the green leaves in equal amounts, and apply the substance to the
[276] wound. Opium is eaten to ease pain and also for diarrhea.
[757] There is supposed to be a remedy which produces contraction of the uterus and which is given in connection with difficult
845 births.

757 In addition to remedies which possibly are actually effective medically, the Meau use a whole number of quack medicines.
[847] For example, the dried human umbilical cord placed upon persons who have fainted is said to revive them. For struma, a tuber, kǎ, roasted and pounded, is applied. Its inefficacy is clearly seen by the extraordinary frequency of struma. The
752 remedies of the Meau for snake bites and scorpion stings are also ineffective. For the bite of the green tree-snake, crushed gourd
[827] leaves are put on the place of the bite; for cobra bites, ear wax.
[276] For python bites, tartar is placed on the wound; for other snake bites, opium again is applied.

177 In addition, Chinese medicines play an important role;
278 among them the aphrodisiacs in particular are very numerous,
832 almost all of which can be traced back to Chinese origin. For example, the pulverized horn of the rhinoceros, for which the Chinese /237/ pay up to 1,000 marks apiece, is used as a means of strengthening waning sexual powers. Pulverized stag-antlers in bast serve the same purpose, for which the horn from a knaggy stag /Kolbenhirsch/ is regarded as almost more valuable than

/261 cont./

166 bellowing, and cheering can be heard for miles. Consequently
484 it seldom happens that the advanced guard encounters game,
for the larger animals of the forest have usually taken cover
in plenty of time. During the migration, a playful or childlike
[157] impulse for destruction against the forest is also expressed, which
[824] leads the people to damage plants and trees out of sheer wanton-
ness. For example, I never saw a Meau pass a rubber liana /262/
without cutting the plant with the chopping knife merely for the
pleasure of seeing the juice ooze out.

361 For the choice of the settlement site, the altitude is of
133 fundamental significance. One can even say that the settlements
of the Meau are actually limited to certain altitudes. I myself
did not find any Meau village below 1,200 meters in altitude,
and other authors (1), too, are struck by the settlement pattern,

1. Credner, II, p. 138.

limited to certain altitudes, of the various mountain and forest peoples in Thailand.

361 Within these altitude limits, the Meau carefully seek out a suitable slope. They never build a village on a level surface, a saddle, or on the peak of a mountain. They most prefer to choose a place which lies just below the crest line of a mountain range.

In territories in which the Meau must reckon with hostile influences, they lay out their dwelling sites so as to make access as difficult as possible. Thus, Marabail (2) writes of the Meau

2. Page 133.

of Tonkin: "They choose the steep inclines of the mountains
[417] for their dwellings... They reach these heights by means of bamboo ladders tied together, which are sometimes three hundred meters long."

/265 cont./

621 596 I usually found the houses of the Meau occupied by one large /extended/ family; the independent sons build their houses in the vicinity of the paternal dwelling (see the chapter, "Social Organization"). This explains why in many cases only blood

312 415 824

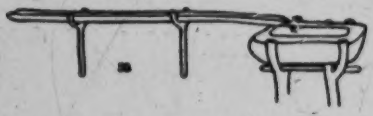


Fig. 58. Bamboo water-line with water-trough of the Meau. 1/30 nat. size.

621 relatives live in one village.

[596] In order to be able to give a more detailed picture of the nature and composition of a village community, I am adding here a short description of the inhabitants of the village mentioned above.

592 621 Explanation in connection with the individual houses of the village plan in Fig. 57. House 1: It has an attached rice [343] granary and an enlarged sleeping room for strangers. The per- [551] sonal name of the father of the house is Tua; his family name, Sen Ku. He is the son of the shaman and the cousin of the chief. The housewife comes from the Meau village of Kun Lan (at the source of the Nam Lan). She had ten children, of whom four boys and five girls are living. All the children are still unmarried and living at home.

House 2: It has an attached granary for rice and maize [343] and an attached bedroom for the oldest son. Father of the [551] house: personal name, Lau Ju; family name, Sen Ku. He is likewise a son of the shaman and cousin of the chief. The housewife comes from the ancient Meau village at the second source-stream of the Nam Fa. She has five children, all of whom live at home. There are three boys and two girls. One child died as an infant.

[513] House 3: It has an enclosed sleeping place for the parents, and next to it a sleeping place for the married son and his wife and an attached bedroom for strangers. The father of the house

/266 cont./

592 House 8: The father of the house: personal name, Yin; family name, Sen Sun. He is not related to the other villagers and allegedly moved here only because good fields could be laid out here. He looks cretinous, and this is said to have happened after an attack of fever (meningitis?), but he is a good worker, and with his daughter of about 20 he lives in peace with the other inhabitants of Nam Fa. /Ills. 52-57 appear here on unnumbered pages./

34 /267/ Among the Meau in Thailand, we were able to distinguish five house-types:

1. Dwelling houses.
2. Granary housing.
3. Stables.
4. Smithies.
5. Rice-field huts.

There are no houses for special purposes, such as cook-houses, guardhouses, inns, spirit houses, or such for cult associations. Except for the smithies, there is no artisan's housing.

1. Dwelling Houses

342 The main entrance of the houses have to lie, not in a definite direction, but on the valley side, in order to prevent the water rushing down the slope from entering the house. On 351 the mountain side of each house there is a drainage ditch which guides the masses of water from the tropical storms past the house and into a gutter, in which it then, as in a brook, plunges into the valley. /Figs. 59-62 appear here./

342 When one steps into a Meau dwelling, he at first gets a [353] very cheerless impression because of the darkness prevailing in it and the smoke-blackening which covers all the walls and furnishings. Also, corresponding with the previously described seminomadism of the mountain peoples, not too much effort and care are used in the construction of the houses. Boards, [322] beams, supporting posts, partitioning walls, and all parts of the [335] roof are merely roughly hewn with the ax and show marked [824] irregularities. As binding materials, rattan and bamboo are used exclusively; sawing, nailing, or glueing is unknown. On [353] the other hand, posts and beams are joined in various ways (Figs. 59-62). With a longer stay, however, and more precise

[Text continues on P. 369]

/276 cont./

342
[824] After this is done, the men go into the bush and cut the supporting posts, usually teak wood, without making any kind of offering. They trim them on the spot and then carry them to the building site where they are worked on and finished. Now the two corner posts are driven in at the lower place of the incline, and then the future occupant says in a loud voice: "May the evil spirits shun this site in the future, for now I am living here." Then

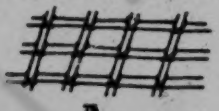


Fig. 75. Rafters tied together.

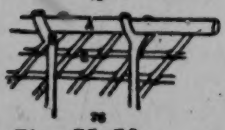
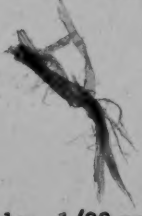


Fig. 76. Ridge construction: A = ridge stringer, B = ridge posts, C = roof truss. About 1/66 nat. size.

Fig. 75-76. Ridge Construction of the Meau.



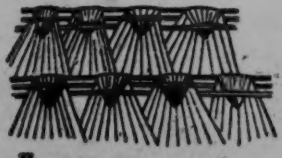


Fig. 77. Leaf shingles, 1/33 nat. size.

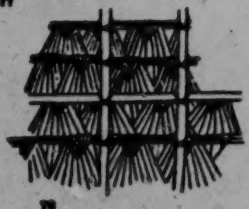


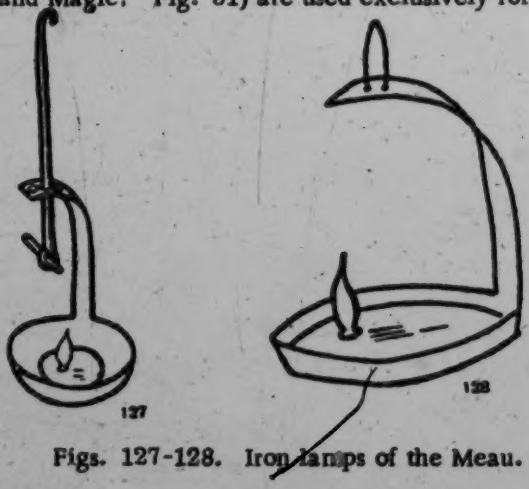
Fig. 78. Roof truss with leaf shingles attached. 1/50 nat. size.

Figs. 77-78. Roof Covering of the Meau.

/303 cont./

353 The arrangements of every house include the altar and
778 the sacrificial and cult equipment which were described in the chapter, "Religion and Magic" (Figs. 41-54).

354 For heating the house the previously mentioned hearth fire and the open fireplaces serve. After the onset of darkness, both are the chief sources of light. There are also, however, special iron lamps (Figs. 127 and 128), in which oil is used
[824] as fuel. Torches made of resinous pine shavings are also in use and stand ready /Figs. 127-128 appear here/ to be used, especially at night out in the open. On the other hand, incense candles and fat-lamps (see the chapter, "Religion and Magic," Fig. 51) are used exclusively for cult purposes.



Figs. 127-128. Iron lamps of the Meau.

Fig. 127. Hanging lamp, about 1/4 nat. size.
Fig. 128. Standing lamp, about 1/4 nat. size.

353 /There are many kinds of devices for putting up or
352 hanging household equipment. Over the open fireplace in every house of the Meau hang large shelves (Fig. 129) which are fastened to the beams of the storage
[251] loft. They are used chiefly for smoking meat and other foostuffs, but /304/ also for storing seeds, such as ears of maize and the like (Ill. 100). Next to the

/323 cont./

292 Against rain, the men wear coarsely plaited rain hats made of straw.

291 The men's clothing of the Meau does not differ from the clothing of the boys. As Lajonquière (1) remarks, men's
184

1. II, p. 307.

[177] clothing is the same among all the tribes. Only the tribes that live in close contact with the Chinese are said to resemble them more and more in dress.

Another author, Abadie (2), also mentions fur-lined vests

2. Page 153.

such as the cold continental climate of Yunnan probably requires, but not that of Indochina or Thailand. The statements of other authors, such as Lajonquière (3) and Savina (4), show that the

3. II.

4. II, p. 211.

clothing of the Meau otherwise, even in other countries, does not essentially differ from that described here. /324/

I could not find footgear anywhere among the Meau in Thailand. Other authors, too, mention this. It is also stated, [177] however, (1) that some Meau have adopted the Chinese custom

1. Abadie, p. 153.

[824] of wearing sandals with soles made of rattan fibers or bamboo or even Chinese slippers made of canvas. Sandals plaited out of bamboo fibers are also mentioned. One author (2) reports

2. Savina, II, p. 211.

[554] that among the various Meau tribes in Tonkin the clothing of

/345 cont./

224 e can be wedged between the crossbar d and a foot board. After the trap has been set, the block and tackle are removed.

As an example of the behavior of the Meau hunter while stalking game in the forest, I give in the following a description from my journal: "Scouts had reported to us that a powerful lone bull elephant with mighty tusks had taken cover not far from the village. Early in the morning I set out with the chief. We climbed a steep slope and then stood at the edge of a gorge, from the bottom of which came the sound of the breaking of branches. The large mammal stood below, which made the face of the Meau light up happily. He bent forward, remained there for some time, then climbed a tree, changed his observation post several more times, and finally, from the direction of the sound, decided that the elephant was on the opposite mountain slope.

Since in order to reach him, we would have had to wind through the deep gorge in between and it was already late in the afternoon, there was no prospect of reaching the bull still that same day. The chief therefore proposed that we spend the night on the spot in order to be able to take up the chase at dawn, since he figured that he would be able to determine the location of the elephant from where we were. The Meau therefore put up a small windscreen, large enough to protect us, if necessary, against a storm. He closed off three sides of it with leaves of the fan palm, their stems thrust into the ground, in order, as he put it, to prevent the warmth from escaping. He then covered the ground with a layer of leaves about ten centimeters high, which was an excellent bed, for it was soft and kept off the dampness of the ground. At the open side of the windscreen he lighted a fire. These tasks took him about 30 minutes.

224 484 [342] [513]

"Then he began to prepare the evening meal. He searched for water, and after only a few minutes he returned with bamboo-water. In /346/ these regions one can find water stored up in the hollow spaces of certain species of bamboo, even during the dry season. To get the water, such bamboos are cut between the partitioning walls, the liquid that flows out is caught in a bamboo vessel. A thick green bamboo also provided a vessel in which the rice was then cooked. The green

[824] [272] [415] [252] [824]

/346 cont./

224 484 juice of the plant prevented its being burned through before the meal was ready. As soon as the rice was cooked soft, the [252] Meau slit open the bamboo and emptied the contents upon a large leaf, which served him as a plate. Then he put a little [824] of it on a small leaf, which he put aside. This was the [415] offering to the spirits. Then the meal began. The rice was [782] formed into balls with the fingers and eaten with the hands. Hospitably the chief offered me some of his meal, and he [264] helped himself heartily when I invited him to enjoy some of [574] the sardines in oil that I had brought along. Whereas other [262] foreign peoples with whom I have dealt did not at all like European food and in particular sardines in oil, the Meau enjoyed everything tremendously.

[276] "When he had finally smoked his opium pipe, during which he attended to the fire from time to time, we lay down for our rest. It was somewhat disturbed at times, since, as a consequence of a head cold from which I was then suffering, I snored in my sleep, which caused the Meau to wake me up often. Moreover, I was heavier than he was, and consequently a deeper depression was made on my side, so that in his sleep he repeatedly rolled down on me, and I had no choice on my part but to wake him up often, which he did not seem to mind. We used these involuntary interludes of wakefulness to listen for the elephant, and we could hear his crackling until shortly before daybreak.

"With the first morning light, the Meau was up and dis- [262] appeared into the forest for 20 minutes and then returned with all kinds of leaves which, as vegetables, he mixed into the rice. Some of them tasted like sorrel, others like mint; in short, many resembled our seasoning herbs. Next he brought small, pepper-like fruits of a palm tree, the small, brown, salty-tasting fruits of a forest tree, and two fruits [263] of the wild lemon tree. He crushed these condiments and put them, like the various kinds of leaves, /Ills. 63-66 appear here on unnumbered pages/ /347/ into the rice. He [264] cooked an ample portion, enough rice for the midday meal

[Text continues on p. 473]

39: Bernatzik--503 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/372/

Chapter 18

Food and Stimulants

a) Food

262 In addition to the plants and animals mentioned in the preceding chapter, a great assortment of plants and roots from the primeval forest furnishes food for the Meau. One can say that the Meau eat the plants that they know and that bring no harm to the body. The Meau are positively eager to find out [824] which plants and fruits can be used by them. When, on their migrations, they come across a plant as yet unknown to them, leaves are immediately torn off, the fruits are smelled, and there is a discussion about how they could be used. The taste which the Meau develop in this way does not by any means correspond to our European taste, and they often consumed with obvious relish fruits of forest trees which were completely unpalatable to my European taste. The same can be said of the animals which are eaten. Even the civet cat, to whose meat a penetrating odor clings, is eaten, as well as beetle larvae, turtles, frogs, and toads. Besides the honey of wild bees, their larvae and pupae, as well as those of wasps and hornets, are eaten, and the latter two are even regarded as delicacies. In contrast, it is strange that all lizards, which occur in great numbers in northern Thailand, are disdained, whereas other [171] peoples settled there, the Lawa for instance, eat them with [266] passion. Among the things that are not eaten by the Meau are also snakes, worms, and human flesh. On the other hand, literally all the birds that the Meau are able to catch are eaten.

252 This wide selection of basic material is matched among [515] the Meau by the many ways of preparation. In this they are thoroughly clean, which is in strong contrast to the condition of the kitchens and houses. As /373/ a rule, it is the women, [462] who occupy themselves with the preparation of meals; if there is much work to be done, however, or if the women cannot do it for other reasons, say, pregnancy or childbirth, the men, too, occasionally cook.

E-5
39: Bernatzik--511/(1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 378/

125
854
516

Ill. 67. Nine-year-old Meau girl at the drawing test.

291
576
824
857

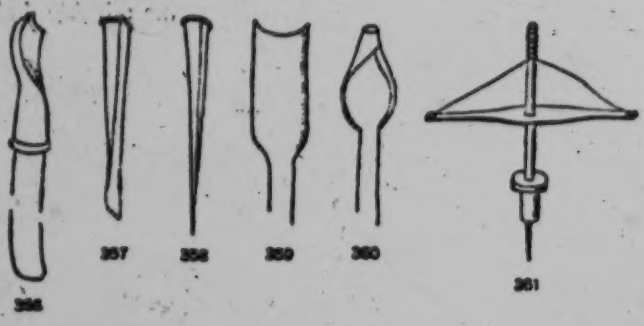
Ill. 68. Meau children make chains out of fragrant blossoms.

/406 cont./

322 [412] stamping out spirit-money (see the chapter, "Religion and Magic") round punches (Fig. 359) and hollow punches (Fig. 360) are in use. /Figs. 356-361 appear here./

[824] [313] The posts on which the houses rest are made of termite-proof teak or of pine wood; for all other purposes, regardless of whether it is a matter of building material or wood for the making of implements, termite-proof wood is not used, but rather other kinds of varying hardness. The tree trunks are

412



Figs. 356-358 and 361. Woodworking Instruments of the Meau.

Figs. 359-360. Paper Punches of the Meau.
Fig. 356. Round chisel, 1/6 nat. size. Fig. 357. Flat chisel, 1/10 nat. size. Fig. 358. Awl, 1/10 nat. size. Fig. 359. Round punch, about 1/5 nat. size. Fig. 360. Hollow punch, about 1/5 nat. size. Fig. 361. Drill, 1/20 nat. size.

322 [313] felled with the ax, barked, and split apart into planks with wooden wedges. If it is a matter of wood that cannot be split along the grain, one does not use even the wedge, but cuts a single board out of each trunk with the ax by ripping off one chip after another from either side until a plank of the required thickness is obtained. This is a very laborious procedure, but usually one can select wood that can be split with wedges. In that case the Meau obtain the planks needed for a whole house from a few strong tree trunks.

Miao AE5

/406 cont./

322 Aside from the construction of houses and stables, wood
824 has /407/ an extraordinary number of uses. For example, tables, benches, stools (Ill. 107) and beds, the distillation apparatus for making alcohol, rice mills, rice steamers and pounders, the troughs for the pig fodder, and the pack saddles for the animals (Ill. 81) are made of it; furthermore the handles of tools and knives, sheaths for knives, spear shafts and the gun-stocks, crossbows, bellows (Ill. 82), and musical instruments, such as the mouth organ, are produced from it; the altars (Ill. 99) are built out of it; it is likewise necessary for building wells,
[386] and, finally, dyestuff is also obtained from wood.

324 Since the Meau have long since left the Neolithic, stone
[412] tools are no longer in use, and since the immigration of the
[174] Meau into their present habitation area in northern Thailand took place only a few decades ago, I could no longer find any such material from their early history. On the other hand, even today the Meau work stone into grindstones (Ill. 94) or whetstones. Moreover, from a soft porous stone which they burn out before working, they make the crucibles (Fig. 365)
325 and casting molds (Ill. 82) for silver and copper, since they have a considerable knowledge of the use and working of metals. On the other hand, they are not in a position to obtain metals from ore, nor can they smelt wrought iron, but with the help of their bellows (Figs. 362-364) and a charcoal fire they know how to forge and weld it. They can smelt cast iron
[439] which they obtain from broken pots and pans acquired from the Chinese traders. From this kind of iron, bullets and even implements, such as the shoe of the digging stick (Fig. 267) are molded. For this a mud mold is made of an implement for which one wants to make a new piece, and it now serves for the new casting. Casting by dead mold is unknown to the Meau in Thailand.

The forging equipment (Ill. 82) is of wood, iron, or stone and is entirely made by a Meau smith. It is:

1 [Sec Cat 116, P706 - ANALYST]
2+3 [" " " P596 - "]
4 [" " " P664 - "]
5 [" " " P644 - "]

/409 cont./

325 put into the mold. The crucible remains open, and a piece of
[237] stag's horn is placed over the opening; it burns and, according to the Meau, is supposed to make the molten metal white and homogeneous. The crucible thus filled is now solidly encased in charcoal, and the bellows are set in motion. Soon the metal begins to melt. Some tobacco is sprinkled over the molten silver in order to prevent oxidation. The film of tobacco and ashes which forms on the silver is blown away with a small tube, and the molten, pure silver is poured into a bar-shaped mold. Before further use the silver bar thus produced is heated slightly and then shaped with a hammer. The
[824] finished products are ground with stones and finally boiled and polished with the juice of lemons or other wild, acid plants.
[413] In certain instances, ornaments are cut out, and, to be sure,
[171] for this the chisel is used, whereas files are unknown. Strangely enough, the Meau in Thailand in contrast to the other mountain peoples of Farther India, are not familiar with any chased work.

/410/ Copper and brass, usually from broken vessels that
[177] came from China, undergo a process similar to that used for
[439] silver. Both metals are procured directly or indirectly from China, as is lead, which is traded in slabs five centimeters thick and ten centimeters wide.

The iron purchased as bar-iron is used for the manufacture of weapons, knives, tools, and the springs for the gunlocks. For this purpose, the iron is hardened by hammers. Wire-
[414] drawing is unknown, and the Meau do not produce any nails
[531] or screws. Buttons, ornaments, and decorations on knives and guns are made out of silver, the magic rings (see the chapter,
[301] "Religion and Magic," the section, 'Magic, Soothsaying, Interpretation of Omens") out of copper, and finally the metal parts of mouth organs out of brass, whereas lead is used exclusively for the manufacture of bullets. The Meau do not make metal alloys from the metals used by them, and even
[323] clay forms for casting are unknown, since pottery is unknown.

/431 cont./

805 114 At any rate, I cannot agree with Savina (4), who writes

4. II, p. 176.

as follows concerning the time reckoning of the Meau: "Do not ask a Meau for a fixed date; he does not know any, not even the day of his birth." Nor was I able to find confirmation for the Chinese assertion that the Meau recognize the seasons of the year, summer and winter. This may be different, however, among the Meau who inhabit the cold northern regions.

805 [527] I was also able to ascertain that the Meau do not have a division of the week, but to make up for that regard the twelfth day after every full moon as /432/ a holiday. On this day, they stay at home, take a rest from their work, and, as a sign of the [778] day of rest, put in front of every house entrance a sacral sign in honor of the spirits (Ill. 97). ⁂ For the Meau of northern Thailand, the observation by Savina (1) that they use the growth

1. II, p. 205.

of plants and the voices of birds as aids for their division of [825] time is very pertinent: "The Mean keep roosters that crow at night. They do not ask how late it is, but rather how many times the cock has crowed. In the morning the women get up [221] at the third crowing." The same author (2) continues: "All

2. II, p. 220.

[824] tasks begin at the same time every year. The Meau do not use any calendar for this, but rely on certain trees and shrubs that [825] bloom regularly at the same time every year. The first singing of the cuckoo is observed throughout the land. 'When the cuckoo sang last year, the maize was higher or lower than it is this year,' they say."

⁂ [see cat 116, p 663- ANALYST]

/470 cont./

177 not argue against their adaptability, for there is no proof that the Meau, who very carefully and seriously investigate even the most insignificant plant for its usefulness, and who therefore certainly thought about foreign methods of construction, regard the houses of foreign peoples in relation to their own as actually "more comfortable." Probably those houses would not conform as well to the way of life of the Meau.

821 "Far more limited than their knowledge of the world of animal and plants is that /471/ of minerals or celestial bodies [824] (see also the chapter, "Time-reckoning and Division of the Day"). It is strange that they do not think about the causes of natural phenomena, the change of seasons, the growth and decay of vegetation, in spite of the fact that in the mountain forests of northern Thailand these are very prominent. They behave in the same way toward rain, thunderstorms (on the other hand, on the significance of lightning, see the chapter, "Religion and Magic," the section, "Deities and Spirits"), and even comets and earthquakes, which are simple noted (I have reported on the eclipses of the sun and moon in the chapter-section just mentioned). The Meau estimate the diameter of the sun as ten fathoms in their linear measure, but in their view the moon is larger than the sun, about 20 fathoms in diameter, and the size of the stars varies, with their average diameter probably a fathom in size.

202 As has already been pointed out, the Meau have neither sign nor drum, whistle, secret, or women's language, and no writing of their own, but they do know individual signals for warning one another in case of danger. For example, three shots fired at short intervals or the rapid beating of a gong signify danger. These signals, however, are not used for matters of [124] war. In such cases organized arrangements are handled by messengers.

153 The memory of the Meau is excellent. The Meau re- [675] member especially well everything that they have promised, which speaks very well for their character.